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is said to have great foresight and in all matters to be far more knowing than man. At the age of 1000 it is transformed into a god. Mr. Haga explains that in very ancient Japanese literature, though there is mention of almost every conceivable kind of transformation, there is no instance of a fox being described as transforming itself into a human being with a distinctly sexual object in view in the way that it is habitually said to do in China. This abomination of literature ancient Japan was free from, according to Mr. Haga. But in later days these revolting transformations are constantly said to have taken place in Japan, and all the supernatural powers attributed to the animal in China were ascribed to it here. Religious teachers helped to perpetuate the superstitious awe felt for the animal, and often represented themselves as possessing power to counteract its influence. Serious incurable diseases are often called *Kitsu-ne-tsuki yamai*, originating with the story of a fox whose spirit entered the body of the man that had killed it, and caused the man to contract a mortal disease. Mr. Haga has collected a very large amount of material bearing on the subject, and his essay is well worthy of being published in pamphlet form."

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## NOTES AND QUERIES.

**THE CELESTIAL BEAR.** — Since the publication in the preceding number of this Journal (p. 92) of the paper thus entitled, the author's attention has been drawn to Mrs. Zelia Nuttall's valuable paper on American Astronomy, in which is suggested an origin of the svastika in the circular motion and four seasonal positions of the stars of this asterism. If I rightly remember, the same suggestion has been made as to the source of the svastika in the eastern continent by Hewitt, in his "Ruling Prehistoric Races of Asia." When we recall that many authorities regard the svastika as a symbol of celestial motion or revolution, the suggestion becomes at least worthy of careful consideration. It is neither difficult nor unjustifiable to consider, for example, the probability that the elements of the primitive Bear legend would, when conventionalized in art, give rise to such a figure. The fact that the svastika has not been found among the less advanced Indian tribes of the north is of little account as an objection, when balanced against the use of the symbol by the Pueblos and other tribes who were acquainted with a form of the Bear legend. Nor does Dr. Brinton's objection as to the svastika as a symbol of revolution — that it presupposes the knowledge of the wheel — hold good against this conspicuous and easily observed revolution of the celestial Bear, which we find has played a part so important in myth and legend.

*Stansbury Hagar.*

**MAP EXHIBITING THE STARS OF THE CELESTIAL BEAR** (p. 92). — In consulting this map should be taken into consideration the following remarks, intended by the author to appear on the map, and omitted through misapprehension : —

"Stars of the Celestial Bear legend.

"Chart showing their approximate position in lat. 45 N.

"To find the position of the stars at midnight in the middle of any season, turn the chart until the name of that season is at the foot of the page."

*Editor Journal of American Folk-Lore.*

WHY THE POPLAR STIRS — SUPERSTITION OF MINERS IN MICHIGAN. — Near Marquette, Mich., a mining superintendent, having occasion to lay out a road near a mine, suggested to the foreman, who, like his gang, was Irish, that the men should cut down some neighboring poplar-trees for corduroy. The foreman said that not a man of them could be hired to chop down one of those trees, that the men would as soon think of cutting off their own hands. "Don't you know," said he, "that the Saviour's cross was made of that tree?" and added that you will never see a poplar-tree perfectly still. The idea apparently is that the tree is perpetually agitated or trembling because of the terrible use made of it at Golgotha.

*H. R. Kidder.*

BRAZIEL ROBINSON POSSESSED OF TWO SPIRITS. — Braziel Robinson, recently deceased, is a negro of about seventy-five years of age, and came to our plantation immediately after the war to test the question whether he was really free or not, and had the right to move from his former master's place. He soon established a reputation as a foreseer of events, as a root-doctor, would advise negroes when to plant their garden, when to expect rain, administered in a medical way to the many wants of the community in which he lived. Braziel had a peculiar habit, when any one asked him a question, of asking you please to give him a chew of tobacco, so that he could collect his thoughts before answering you.

The following statement is given in his own words: —

"I am not a preacher, but a member of the church, but I can make a few remarks in church, I have a seat in conference, I can see spirits, I have two spirits, one that prowls around, and one that stays in my body. The reason I have two spirits is because I was born with a double caul. People can see spirits if they are born with one caul, but nobody can have two spirits unless they are born with a double caul, very few people have two spirits. I was walking along and met a strange spirit, and then I heard a stick crack behind me and turned round and heard my prowling spirit tell the strange spirit it was me, not to bother me, and then the strange spirit went away and left me alone. My two spirits are good spirits, and have power over evil spirits, and unless my mind is evil, can keep me from harm. If my mind is evil my two spirits try to win me, if I won't listen to them, then they leave me and make room for evil spirits and then I'm lost forever, mine have never left me, and they won't if I can help it, as I shall try to keep in the path."

Here he took the quid of tobacco out of his mouth, and rolling it in his hand for a few minutes, resumed: —